DOCUMENT RESUME

ED 254 45[illegible] SO 016 251

AUTHOR	Pollak, Susan
TITLE	Ancient Buddhist Education.
INSTITUTION	Harvard Univ., Cambridge, Mass. Graduate School of Education.
SPONS AGENCY	Bernard Van Leer Foundation, The Hague (Netherlands).
PUB DATE	Apr 83
NOTE	29p.; Paper from the Project on Human Potential. For other project papers, see SO 016 244-270.
PUB TYPE	Historical Materials (060) -- Reports - General (140)
EDRS PRICE	MF01/PC02 Plus Postage.
DESCRIPTORS	Ancient History; *Buddhism; Comparative Education; Course Content; *Educational History; *Educational Practices; Elementary Secondary Education; Foreign Countries; Higher Education; *Public Education; *Religious Education; Teaching Methods; Vocational Education
IDENTIFIERS	Burma; China (Tibet); Japan

ABSTRACT

Traditional Buddhist education centered solely around the monasteries, since the Buddhist world did not offer educational opportunities apart from its monasteries. All education, religious as well as secular, was controlled by the monks, and involved the initiation ceremony into the Buddhist Order, the education of the monk, the viharus or residential schools, the monk's instruction, course content, teaching methods, and public education including primary education and vocational education. The atmosphere of learning is best described in the Jakata stories, which contain historical and educational information. Buddhist educational practices varied in different countries and at different periods of time; specific examples are Buddhist education as practiced in Burma, Japan, and Tibet. The main features of the Buddhist educational system included the serving of the master (physically and emotionally) and the observance of the vows of chastity and poverty. Education was primarily oral and based on Buddhist scriptures; debate was a key feature. Many Buddhist teachers were wandering scholar-monks. A seven-page list of project research papers concludes the document. (RM)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED254453

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Susan Pollak

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Ancient Buddhist Education

Susan Pollak

April 1983

Papers from the Bernard Van Leer Foundation
Project on Human Potential

LB 016 251

Gutman Library

Harvard Graduate School of Education
Cambridge, Massachusetts 02138

*Not for quotation or reproduction without permission of the author.

Introduction

This paper is the last in a series on traditional education. The papers have covered traditional Jewish education, Islamic education, education in India, and education in Medieval Europe. In many ways, this paper on Buddhist education has been the most difficult to write and research, mostly due to the paucity of literature on the subject. There is not much literature that can be cited on the subject of education in Buddhism, and there is no work that attempts to give a connected view of the whole. This paper is then based on the few sources I could locate, references from the Buddhist scriptures, and the narratives of Chinese monks. Fortunately, A.S. Geden has a concise article on Buddhist education in the major Buddhist countries. Thus, this paper is a patchwork from a variety of sources, hopefully covering the major themes of Buddhist traditional education.

I would especially like to thank Dr. M. David Eckel, from the Center for the Study of World Religion, for his time, advice, and sympathy.

The history of Buddhist education is essentially the history of the Buddhist Order, or Sangha. Buddhist education centered solely around the monasteries, as the Buddhist world did not offer educational opportunities apart from its monasteries. All education, sacred as well as secular, was controlled by the monks, who served as the bearers and custodians of Buddhist culture.

The rules of Buddhist education are the rules of the Buddhist order. These rules were not the invention of the Buddha, as one would suppose, but were modelled on Brahmanism and other monastic orders.

Initiation

The ceremony of initiation into the Buddhist Order is the first step in Buddhist education. The student must formally apply for admission to the Order. The disciples were traditionally admitted with the following words:"Come hither, O monk, the doctrine is duly preached; walk in the Bramacharya, to put an end to all sorrow." [1] The Buddhist monastic order then began as a union of the master and disciple following the Brahmanical model, yet with emphasis on the teacher's responsibility for his pupil's training and conduct.

One of the first steps in Buddhist initiation is called Pabbajja, or "going forth." It means that a person presents himself to the Order by "going out" of his previous state, whether it be layman or householder or wandering ascetic. In theory, admission to the Order was thrown open to all castes. In the words of the Buddha himself:

> As the great streams, O disciples, however many they may be,... when they reach the great ocean, lose their old name and their old descent, and bear only one name, 'the great ocean,' so also, my disciples, these four castes, Nobles, Brahmans, Vaisya, and Sudra, when they, in accordance with the law and doctrine which the Perfect One has preached, forsake their home and go into homelessness, lose their own name and old paternity, and bear only the one designation, "Ascetics who follow the son of the Sakya house (Chullav, ix, I, 4) [2]

In the Buddhist as well as Brahmanical systems, the young student leaves his own home to live with his chosen preceptor under rigorous conditions of discipline and training. As in the Brahmanical system, a minimum age limit was set for initiation, i.e. eight years. Children who were under that age limit were not accepted by the Order. The minimum period of studentship in both the Brahmanical and Buddhist systems was twelve years.

During the initiation ceremony (Pabbajja) the novitiate "takes refuge," that is takes the oath of the Three Refuges (Saranattaya): "I take refuge with the Buddha. I take refuge with the Religion. I take refuge with the Order. The following "Ten Commandments" are then administered, involving abstinence from 1) taking life, 2) taking what is not given, 3) impure practices, 4) telling a lie, 5) intoxicating drinks, 6) eating out of time, 7) dancing, singing, seeing shows, 8) using garlands, scents, and finery, 9) use of a high or large couch or seat, and 10) receiving gold and silver. After the ceremony, the novice is turned over to the care of his elder or preceptor.

The preliminary ordination of the Pabbajja inaugurates

the period of novitiate which is ended by the final ordination of the Upasampada, the arrival at the full status of monkhood or Bhikshu. This period lasted twelve years at its maximum and was not continued beyond the student's twentieth year. While admission to the Order was relatively simple, so was withdrawal from the Sangha. An ordained monk could seek separation from the order if he felt the urges of the flesh, or if "his father, mother, wife, or the laughter and the jest, the pleasantry of old days, are in his thoughts." To leave the order the monk had to declare his weakness to a witness (who didn't have to be a monk), who had to hear and understand him say that he renounces the Buddha, the Doctrine and the Order.[3]

The Education of the Monk

Even the monk who has received the Upasampada ordination does not have an independent status, but must report to two superiors, the Acharya and the Upadhyaya. This period of "moral and mental" training, called nissaya is for at least ten years, but can be for as little as five years (for a learned and competent Bhikkhu) or for "all his life" (for an "unlearned Bhikkhu).

The Buddhist system, like the Brahmanical, considers the student's serving of his elders as part of the educational process. For example, the student is to rise early and give the teacher "teeth cleanser and water to rinse his mouth," serve him "rice-milk in a rinsed jug," and wash the vessel (when he is finished) as well as sweep the place. He then hands him fresh clothes,

and helps him with his daily bath. After the bath comes an interval of teaching, but only "if the teacher is so inclined." The teacher is required to give his Bhikkhu all possible intellectual and spiritual help and guidance, "by teaching, by putting questions to him, by exhortation, and by instruction." If the student falls ill, the teacher is to care for the student in the same way that the student cares for him, down to the detail of rising early to give his pupil the "teeth cleanser and water to rinse his mouth with."

The relations between the teacher and student were expected to be so intimate that the latter even tried to minister to his teacher's mental troubles. It was the student's task to remove the teacher's "discontent" or "indecision." This was to be accomplished by "beguiling with religious conversation" or enlisting the help of others.

The qualification for the teacher were that he must know "in what belongs to moral practices, self concentration, wisdom, emancipation, and the knowledge and insight thereto." He must also be "able to help others to full perfection," he must be "believing, modest, fearful of sinning, strenuous, of ready memory, not guilty of transgressions in morals or conduct, not uneducated or foolish," and lastly, he must be "able to train a pupil in the precepts of proper conduct, to educate him in the elements of morality, to instruct him in what pertains to the Vinaya, to discuss or to make another discuss according to the Dhamma a false doctrine that might arise, etc." [4]

The Viharas or Residential Schools

The Buddhist educational system was comprised of young Bhikkhus or monks who lived under the guardianship of a common teacher (the Upajjhaya or Archariaya). The teacher was responsible for their health and studies, manners and morals, as well as their spiritual progress. These groups of students and teachers did not always exist as isolated units, but federated thenselves into a larger unit called the Vihara, or monastery. Thus Buddhist culture was the product of confederations of schools. In larger monastic institutions, such as Nalanda, there were at times as many as 10,000 students who participated in this collective, academic life. Thus, within the monastery as a whole, there were many individual educational groups, and special rules were designed to maintain harmony between the different groups.

There were two fundamental principles which marked out monastic life; celibacy and poverty. One of the early Buddhist texts describes it as follows:

> They cease from seeking for children, and seeking for possessions, and seeking the worldly, and they itinerate as beggars. For what seeking for children is, that is also seeking for possessions; what seeking for possessions is, that is also seeking for the worldly; the one is seeking as much as the other. (Satap. Br. xiv, 7, 2, 26)

To become a monk meant the dissolution of the marriage tie,

> As a man whose head is cut off cannot live any longer with his trunk alone, thus a Bhikkhu who practices sexual intercourse is no Samana. (Mahav, i, 78,2)

Monkhood also meant the dissolution of all blood-relationships. For example, the Buddha, after his monkhood, is addressed by his son not as father but as Samana (a special appellation of the Buddha), and his wife is hardly recognized (Mahav, i, 54, 1-2).

Next to chastity, poverty is an essential mark of the monastic life, and the Buddhist monk must live by mendicancy and not by his property, the fetter which binds him to the world. In the texts it is proclaimed:

> It is difficult for the man who dwells at home to live the higher life in all its fullness, in all its purity, in all its perfection. I wish therefore to cut off my hair and beard, to clothe myself in the orange-colored robes, and to go forth from the household life into the houseless state. (Mahav, v, 13, 1)

Instruction of the Monks

The ordinary instruction of a pupil-monk seems to have comprised the "giving of recitation, holding examination, making exhortation, and explaining Dhamma." (Chullav, viii, 7, 4) Some of the students specialized in reciting the Dhamma, some in propounding the Sutantas some in the Vinaya (the rules and duties), and others specialized as preachers of the Dhamma, (Mahav., iv, 15, 4). The monks were assigned to different classes according to their progress in studies. The lowest class was made up of students "who were repeaters of the Suttantas." The method recommended for this rote learning was to "chant over the Suttantas to one another." The next higher class belonged to those students who were "in charge of the Vinaya" which they

would master by discussing it with one another. To a higher class were those students who were training themselves as teachers of the Dhamma. As part of the training, they were required to talk over the Dhamma with one another before they could preach it to others. Lastly, the Bhikkhus of the highest classes were given to the practice of meditation. [5]

Thus the community of Bhikkhus was like a school made up of different forms or classes representing different grades of talent, maturity, and progress in studies. As the religion of the Buddha was meant for the classes as well as the masses, it was preached through popular speech. The Buddha ruled, "I allow you, O Bhikkhus, to learn the word of the Buddhas each in his own dialect." (Chullav, v, 33, I) Thus Buddhism gave an impulse to the study of the vernacular dialects of the country, reaching the masses as well as the elite.

Subjects and Methods of Teaching

The curriculum was almost entirely religious, focusing on the Dhamma, the Vinaya and the Suttanta (or Suttas). The teaching, as in other traditional cultures, was primarily oral. In many cases, writing was not an accepted means of preserving or transmitting the sacred literature. While some scholars believe that the writing of the sacred texts was a sacrilege, others feel that the lack of writing was due to the scarcity of materials. [6]

Besides the regular teachers (the Upadhyayas and the

Acharyas) instruction was also offered by distinguished teachers who were regarded as specialists in their fields. These teachers would often travel from monastery to monastery, discoursing on their specialty.

The Buddhist system, like the Jewish, Islamic and Brahmanical systems, placed great emphasis on debate and discussion. In fact, due to the interest in proselytizing, debate became a vehicle by which converts could be won from other religions. The career of the Buddha was practically a continuous round of debate with other schools of thought, or of answering questions put to him by his own disciples.

Buddhist literature throws light on the rules of conduct for debates. The most famous treatise, a work by Maitreya (400 A.D.) devotes seven chapters to the art. For instance, the subject of debate must be a useful one. The place of debate is also a critical element, as is the means of debate. The thesis to be proved depends on eight kinds of proof : 1. conclusion, 2. reason, 3. example, 4. affirmative example, 5. negative example, 6. perception, 7.inference, 8. scripture. The debaters must "be acquainted with each other's scriptures, must speak continuously and without a break, should speak in harmony, sometimes soft and sometimes loud, to please their audience." Defeat in debate is based on the following points: 1. opposing a proposition and then speaking in agreement with it, leaving the subject started and introducing another, and talking irrelevantly. Buddhist education made dialectic skill

and ability in argumentation an important part of intellectual development. [7]

Hiuen Tsang, a 7th century observer of the Buddhist debates, provided the following commentary:

> The Brethren are often assembled for discussion to test intellectual capacity-- to reject the worthless and advance the intelligent. Those who bring forward fine points in philosophy, and give subtle principles their proper place, who are ornate in diction and acute in refined distinctions, ride richly caparisoned elephants preceded and followed by a host of attendants. But as for those to whom religious teaching has been offered in vain, who have been defeated in discussion, who are deficient in doctrine and redundant in speech, perverting the sense while keeping the language, the faces of such are promptly daubed with red and white clay, their bodies are covered with dirt, and they are driven out to the wilds or thrown into the ditches. [8]

Thus, great stress was laid upon the ability to expound the texts in public, and great humiliation was the aftermath of defeat in this public arena.

As for public education, the Sangha was designed for those Buddhists who had renounced the domestic life. The Sangha was formally concerned only with the education of its members. There were no formal arrangements for the education of the Buddhist householders, during alms-begging they talked with them on religious subjects, and about doubts and misconceptions concerning the Buddhist religion.

Primary Education

By the seventh century, primary education was established for the male children of Buddhist parents. The monasteries then functioned as institutions of higher education, which was only reached after a thorough elementary education. After the 7th century, the monasteries functioned like colleges, and students were admitted or disqualified on the basis of their preliminary education.

At the age of six, the child was introduced to a Siddham (from the expression Siddhir-astu, May there be success!) or a primer giving the alphabet and basic words. After this primer, and at the age of seven, the child was introduced to the "great Sastras of the Five Sciences," i.e. grammar, arts and crafts, medicine, reasoning and inner science. Thus, at least for the education of children, sacred and secular topics converged.

Vocational Education

There were often facilities in the monasteries for training and practice in crafts, such as spinning, weaving, etc. The Vinaya also discusses education in the field of medicine and surgery, providing detailed accounts of the education of Jivaka, the most distinguished medical expert of the age. After apprenticing himself to a renowed physician for seven years, he asked when his studies might be finished. His teacher gave him the following test: "Take this spade and seek a plant which is not medicinal, and bring it to me." Jivaka

examined all the plants in the area specified by his teacher, and reported that he found none without medicinal properties. The teacher replied, "You have done your learning, my good Jivaka," and gave him money for his passage home."[9] The money was not sufficient for his entire journey, and he was forced to stop his trip to earn money. Fortunately for him, he was asked to treat a woman who had been suffering for seven years from an incurable disease. He combined various drugs with ghee, and administered the potion. The woman was cured with just one dose. Jivaka then cured the emperor, and was then appointed as the royal physician and then the physician of the Buddha (the reason why this doctor appears in the scriptures). Thus, what we can infer from this story is that medical studies extended for a period of around seven years, after which a practical examination was held, requiring the student to demonstrate his knowledge of medical botany. The Jatakas (stories of the Buddhas various incarnations) also provide evidence on the practice of medicine.

The Jataka Tales

The Jataka stories are sources of historical information not in the content of their stories, but in the background and setting of these tales. The atmosphere of learning in indicated in the following tale (No. 252).

Once upon a time, the King of Benares had a son named Prince Brahmadatta. Now kings of former times often sent their sons

to foreign countries to complete their education, that by this means they might learn to quell their pride and high-mindedness, and endure heat or cold, and be acquainted with the ways of the world. The king called the boy to him-- the lad was sixteen years old-- and gave him one-soled sandals, a sunshade of leaves, and a thousand pieces of money, with these words: "My son, get you to Takkasila, and study there."

The boy obeyed, and in due time arrived at Takkasila. When the lad set eyes upon his teacher, he loosed his shoes, closed his sunshade, and with a respectful greeting stood still where he was. The teacher saw that he was weary, welcomed him, and offered him food. He asked him where he had come from, and who his father was. "What brings you here," he asked. "I come to learn," the boy replied. "Have you brought a fee, or do you wish to attend on me in return for teaching you?" "I have brought a fee with me," the boy replied, a laid at his teacher's feet a purse of a thousand pieces. The story concludes by noting that " The resident pupils attend on their teacher by day and at night learn of him; but they who bring a fee are treated like the eldest sons in his house, and thus they learn. And this teacher, like the rest, gave schooling to the prince on every light and lucky day. Thus the young prince was taught." [9]

This story introduces all the major features of the educational system of the times. Many of these features are elaborated in other stories. For example, tuition fees were usually paid in advance of instruction, and in many cases

was a fixed sum. In lieu of paying the fees in cash, a student was allowed to pay them in the form of service to his teacher. These students usually "attended on their teacher by day," and received instruction at night. The admission of day students implied that householders and married students also received instruction. One story tells of a man who could only come "two or three times every day to listen to his master's teachings" owing to the interference of his wife, who feigned sickness whenever he wanted to go to school. (i, 463).

Birds were used as aids to study. Studies commenced with the crowing of a cock, which "roused them to their studies." Furthermore, a bird called the Tittiri bird, was trained to recite mantras, and thus help the students by such recitations.[10]

There are also some references to the use of writing in education. One passage, (i, 451) indicates that the art of writing was taught to the yound in elementary schools. It tells how a rich man's son was being taught to write, and that his "young slave used to go with his young master's tablets and so learned at the same time to write himself." The "three R's " were also taught in these schools. At this time, there also seems to have been a choice in subjects of study, where some students studied the scriptures alone, or the arts alone. There was also a trend to make education more practical, and the study of plant-life became a compulsory part of medical education (see the story of Jivaka, above).

After graduation, many students undertook extensive foreign

travel to give a practical dimension to their theoretical studies. This post-graduate travel was supposed to add a "finishing touch" to a student's training.

The Diversity of Education: Burma, Japan and Tibet

It is difficult to present a unified concept of educational theory in the absence of historical records. It is most likely that the practice, if not the theory, varied in different countries and at different periods of time. One thing that does appear as a universal in Buddhist education is that independently of the monasteries, educational opportunities did not exist. Secular as well as religious education was in the hands of the monks, who alone possessed and imparted knowledge.

Burma

At the age of eight or nine, every boy goes to the monastery school. They begin by learning the alphabet, shouting the letters at the top of their lungs, and copying them with pencils from the roughly made black wooden board on which the teacher-monk had written them.

As soon as the boy has learnt his alphabet, he starts on his first text. This is the Mingala-thut, which can be translated as the "Buddhist Beatitudes." This is learnt ploddingly word by word, verse by verse, and the pupil cannot be said to have mastered it until he can repeat the text and its translation without any blunder or hesitation. After the text has been

learned, the rules of grammar are then explained. Time is of no object to the monk or the boy, and the study of the Beatitudes usually takes a full year. When he does know the text, he knows it thoroughly.

The second text is the Nama-kara of the Buddhaghosa, which is a short lyric. A small treatise on the Nine Excellences is often studies instead of the Nama-kara. By the time the boy has learned these texts, he has considerable proficiency in reading and writing, and then goes on to study the Ten Great Zats, the descriptions of the avataras (incarnations) of the Buddha.

The young boy does not simply read these works, but learns from the meaning of the texts to shun evil in thought and deed, to be upright and pure, to reverence parents and teachers, etc. If the boy's parents had money, he would continue with his studies, but if they did not, teaching ended at this point. If the boy did continue his studies, it was usually as a samanera, or novice.[11]

Japan

Buddhism had a very strong influence on Japanese education. B.H. Chamberlain, author of Things Japanese, wrote the following:

> All education was for centuries in Buddhist hands, Buddhism introduced art, introduced medicine, moulded the folklore of the country, created its dramatic poetry, deeply influenced politics and every sphere

> of social and intellectual activity. In a word, Buddhism was the teacher under whose instruction the nation grew up.12

The schools that were run by monks were called terakoya, or'temple huts.' These schools were not universal, or tied to every monastery, but they were found in most parts of the country. Attendance was voluntary, and education did not extend beyond the elements of reading and writing. There were also schools open for girls, which it is assumed, were run by nuns. As a result, many Japanese women were literate. Compulsory education has superseded these schools, but a few remain, "chiefly for the benefit of the poorer classes." [13]

Tibet

Dr. M. David Eckel is one of the few scholars who has researched monastic education in Tibet. He focussed his research on two institutions that seemed "to represent opposite ends of the educational spectrum." One was the Central Institute for Higher Tibetan Studies in Sarnath, the other was the Sera Monastic College. The Sera Monastic College had retained much of the original educational tradition, and students worked almost exclusively in Tibetan and concentrated on memorizing the scriptures. At the Central Institute, work was done in English, Hindi, and Sanskrit. While the desire at this institute was to retain the spirit of the original Buddhist curriculum while making the form useful to the modern age. Eckel writes that it became clear to him that

"something had been lost."

> In particular there was a sense that the mutual reliance of teacher and student, so crucial to the traditional system, had been dissipated in the lectures and coursework of the modern Institute. To someone raised in the traditional style, the sense of dependence or mutual reliance between student and teacher was more than a formal pattern. It conveyed notions of respect for the sources of the tradition and a submission of the individual to the common will that were essential elements of the teaching itself. 14

Eckel points out that in the traditional system, the content of the teaching became inseparable from the form. He also found that students at the Institute mourned the loss of a close bond with their teachers. Yet the loss that they felt most profoundly was the loss the of the discipline of debate. On this topic, Eckel writes:

> In the traditional monastery, even with its emphasis on memorization and rote learning, students were required from an early age to defend what they had learned in formal debate. The debating hall was a lonely place, where rank and authority were no help. A student or teacher had to be able to defend his understanding before the whole assembly. It is hard to picture a 12-year-old monk standing up in a doctoral examination to question a scholar more than twice his age and still think of the traditional system as fostering only the values of dependence and submission. The irony of the Tibetan transition to modern styles of education is that it endangers not only the sense of dependence and respect for tradition, but the formal means for developing a sense of self-reliance and autonomy. 15

Thus Eckel, in his study of modern Buddhist education, ends his article by pondering the relationship between the two styles of education, and between the values of dependence and autonomy.

Conclusion

In summary, there are a number of features of Buddhist education which set it apart from other traditional systems. The educational setting was solely monastic, and was controlled entirely by monks. The teaching was limited to men, and usually began with initiation into the Buddhist order. The main features of the Buddhist system are the following:

1. The serving of the master, which involved both physical and emotional attention on the part of the student.

2. The observance of the vows of chastity and poverty.

3. Education was primarily oral, and based on the Buddhist scriptures. Debate was a key feature in Buddhist education: Success followed a good performance, humiliation followed a losing argument.

4. Many of the distinguished Buddhist teachers were wandering scholar-monks. This motif of the wandering teacher is found in other traditional systems as well.

5. As Buddhism matured, the educational opportunites increased, and primary and vocational education were offered, in addition to the education of the householders.

While Buddhist education, even today, is primarily controlled by monks, it has branched out into modern, secular realms. Yet as David Eckel has pointed out, the modernization of education has been at the price of traditional Buddhist values and ideals.

Endnotes

1. R.K. Mookerji, Ancient Indian Education, London, Macmillan 1951. p. 395
2. Ibid.,
3. Ibid, p. 402
4. Ibid, p. 406
5. Ibid, p. 448-9
6. Ibid, p. 450
7. Ibid, p. 453-4
8. Ibid, p. 530
9. Ibid, p. 478
10. Ibid, p. 485
11. from Hastings, Encyclopedia of Religion and Ethics, article by A.S. Geden.
12. B.H. Chamberlain, Things Japanese, London, 1989, p. 181, cited in Hastings.
13. Hastings, p. 162
14. David Eckel,"Monastic Education and the Preservation of Tibetan Culture," Bulletin of the Center for the Study of World Religion, Fall 1982. p.20
15. Ibid, p. 21

August, 1984

PROJECT ON HUMAN POTENTIAL

Harvard Graduate School of Education

ARCHIVE

RESEARCH PAPERS

Acha, Juan, "Nuestro Potencial Cognoscitivo de la Realidad Artistica," March 1983

Anandalakshmy, S., "Biographing a Grandfather, Family Reportage and Personal Documents," June, 1982

Anumonye, Amechi, "West African Healing in Mental Health in Urban Area," January, 1983

Arango, Marta and Nimnicht, Glen, "Organizing Environments to enhance the Development of Persons and Communities in Isolated Regions of Colombia: A Challenge to the Development of Human Potential," March 1983*

Ba, Cheikh, "Pedagogy of Nature and Modernization among the Pastoral Socieites of the Peul in Senegal," January 1983

Bakare, Christopher C. M., "The Development of African Children in Early Childhood: The Mother's Role," January 1983

Barry, Boubacar, "The Foundations of Regional Unity in Senegambia During the 15th and 16th Centuries," January 1983

Brooks, Lisa D., "Genetics and Human Populations," June 1980

Carothers, Tom, "Politics, Economics, Culture and Human Potential," June 1980*

Das, Veena, "The Work of Mourning: Death in a Punjabi Family," to appear in The Cultural Transition..... PHP, 1984*

Desai, Prakash and Collins, Alfred, "Selfhood in Context: Some Indian Solutions," to appear in The Cultural Transition.... PHP, 1984*

Desai, Prakash N., "Indian Psychotherapist in Training," June 1982

----------, "Learning Psychotherapy: A Cultural Perspective," June 1982

Davis-Friedmann, Deborah, "Current Chinese Approaches to Issues in Human Development: A Preliminary Foray," December 1980 (Working Draft)

Ekejiuba, Felicia, "At the Frontiers of Change: Patterns of Responses of Nigerian Women to Opportunities and Challenges of Social Change," January 1983

Feldman, David Henry, "Transitions, Transformations, and Human Potential," July 1980*

Fine, Elizabeth, "The Rise of Universal Education in the 19th Century," May 1983

Fulton, Paul R., "Indigenous Psychologies of Self and its Development," May 1983*

Garcia Rivera, Carlos H., "Analisis Comparativo de Los Perfiles de Los Ejecutivos," March 1983

Gardner, Howard, "Towards a More Universal Study of Human Cognitive Development," February 1981 (Working Draft)

----------, "Giftedness, Speculations from a Biological Perspective," January 1982

----------, "The Development of Competence in Culturally-defined Domains." In R. Shweder and R. LeVine (Eds.), The Acquisition of Culture. New York: Cambridge University Press, in press.

----------, "Some Notes on the Development of Symbolic Literacy." In M. Wrolstad, D. Fisher and P. Kolers (Eds.), Toward a Greater Understanding of Literacy. In press.

Gardner, H. and Wolf, D.P. "Waves and Streams of Symbolization." In D.R. Rogers and J.A. Sloboda (Eds.). The Acquisition of Symbolic Skills. London: Plenum Press, 1983.

----------, "The Symbolic Products of Early Childhood." In D. Gorlitz and J. Wohwill (Eds.), Play, Curiosity, and Exploration. Hillsdale, N.J.: L. Erlbaum, in press.

Gardner, H. "Multiple Intelligences." In Practical Intelligence, R. Sternberg & R. Wagner (Eds.) Cambridge University Press, 1984.

Gardner, H., "Assessing Intelligences: A Comment on Testing Intelligence Without IQ Tests." Phi Delta Kappan, June, 1984. (This is a response to R. Sternberg's article, "Testing Intelligence Without IQ Tests.")

Gordon, Leonie, Strauss, Claudia, Taniuchi, Lois and White, Merry; "Workshop on Healing, Personal Transformation and the Life Course in India," June 1982

Gordon, Leonie and White, Merry I.,"China Workshop," May 1982

----------,"Japan Workshop," May 1982

Gordon, Leonie and Staff of Project on Human Potential, "Workshop on African Models of Human Development," January 1983

Gordon, Leonie, "Education in China: Traditional and Modern."

Groden, Suzy Q., "Language, Literacy and the Realization of Human Potential," June 1980

Hoch, Erna M., "Attitudes and Expectations with regard to Health and Healing of Illiterate Mountain Peasants in India," June 1982

Iwao, Sumiko, "Skills and Life Strategies of Japanese Business Women," to appear in The Cultural Transition.... PHP, 1984*

Kadja Miarno, Daniel, "Les Mouvements Religieux en Afrique de de l Ouest," January 1983

----------, "Une Problematique Sociologique du sens des mouvements religieux en Afrique de l'Ouest (L'Exemple de la Cote d'Ivoire)," November, 1982

Kakar, Sudhir, "Psychotherapy and Culture: Healing in the Indian Tradition," to appear in The Cultural Transition.... PHP, 1984*

----------, "Person and Personal Transformation in Tantra," June 1982

Katz, Richard, "The Education of a Traditional Healer," to appear in The Cultural Transition... PHP, 1984*

Kirschner, Suzanne, "Ideological Themes in Movements for Child Labor Reform and in the Images of Children in Literature in 19th Century England and America," May 1983*

----------, "The Birth of the Child Study Movement in the U.S.: Some Ideological, Social and Institutional Influence," June 1983*

----------, " 'Le Droit de L'Enfant': Ideologies of the Child in 19th Century French Literature and Child Welfare Reform," June 1983*

----------, "Some Issues in the Historiography of Childhood and Youth," January 1984*

Krechevsky, M., Walters, J., and Gardner, H. "A Study of Musical and Logical-Mathematical Intelligences." 1984.

Kunin, William, "Human Potential and the Nervous System," June 1980

Lafarga, Juan, "El Enfoque Centrado en La Persona En Mexico, Experiencia y Reformulacion," March 1983

Lasker, Harry M., "The Self and Human Potential: A Cross-Cultural and Developmental Analysis," February 1981 (Working Draft)

LeVine, Robert A., "Cultural Variations in Ethnography," January 1981 (Preliminary notes)

----------, "The Social Conditions of Child Development: An Historical and Comparative Perspective," December 1980

----------, "Statement for Workshop on the Anthropology of Human Fertility," February 1981

----------, "The Self in Culture I: Person-Centered Ethnography and Psychoanalytic Anthropology," October 1980*

Lutz, Catherine and LeVine, Robert A., "Culture and Intelligence in Infancy: An Ethnopsychological View," January 1982

Magana, J. Raul, "Formal Methods in Ethnopsychology: A Preliminary Account," September 1980 (Draft)*

Magana, Raul and Pliego, Jose, "Percepcion del Entorno y Participacion de La Comunidad Como Un Enfoque Al Desarro -llo Humano," March 1983

BEST COPY AVAILABLE

McConnell, Susan, "Two Biological Perspectives on Species-Typical Development," June 1981*

McConnell, Susan, "The Effects of Early Experience on the Brain: Implications for the Study of Human Potential," February 1981

Miklos, Tomas, "Anticipando el Futuro," March 1983

----------, "Potencial Humano," March 1983

Nieto-Cardoso, Ezequiel, "La Investigacion Cientifica y sus Condicionamientos Sociales, Una Introduccion Critica," March 1983

Pollak, Susan, "Traditional Islamic Education," March 1982 (Working Draft)*

----------, "Of Monks and Men: Sacred and Secular Education in the Middle Ages," December 1982*

----------, "Traditional Jewish Learning: Philosophy and Practice," December 1981 (Working Draft)*

----------, "History of the Ideas of Human Perfectibility, Utopia, and Progress: The Greek to the Enlightenment," August 1982

----------,"Ancient Buddhist Education," April 1983*

----------, "Quranic Schooling: Setting, Context and Process," May 1983*

----------, "Traditional Indian Education, April 1982*

Pria, Maria Teresa, "Taller Sobre Potencial Humano," March 1983

Quintanilla C., Josefina I., "Hacia Una Madurez Permanente Un Modelo Mexicano de Preparacion a la Jubilacion," March 1983

Ramanujam, B.K., "Social Change and Personal Crisis: A View from an Indian Practise," to appear in <u>The Cultural Transition</u>.... PHP, 1984*

----------, "Response to Social Change in India," June 1982

----------, "Technical Issues of Psychotherapy in India,"

----------, "India: A Case Study,"

----------, "The Indian Family: Pattern and Process," March, 1980

----------, "Odyssey of an Indian Villager: Mythic Orientations in Psychotherapy,"

Sanneh, Lamin, "Healing and Conversion in New Religious Movements in Africa: Elements of an Indigenous Epistemology," January 1983*

----------, "Source and Influence: A Comparative Approach to Religion and Culture," April 1983 to appear in The Cultural Transition....PHP 1984*

Scheffler, Israel, "Pondering Potentiality," December 1980 (Working Paper)

Scheffler, Israel, "Prevention, Power, and Potential," April, 1981 (Working Notes)

Scheffler, Israel, "Harvard's Potential Project: A Synthetic Sketch," August, 1981

Shiang, Julia, "'Heart' and Self in Old Age: A Chinese Model," to appear in The Cultural Transition.... PHP, 1984*

Sidibe, B.K. and Galloway, Winifred F., "Senegambian Traditional Families," January 1983

Sidibe, B.K. and Galloway, Winifred F., "Women in Traditional Gambian Society--Past, Present and Future," January 1983

Skrzyniarz, William J., "A Review of Projects to Develop Intelligence and Developmental, Philosophical, Policy, and Cultural Perspectives on Intellectual Potential," November 1981

Strauss, Claudia, "Beyond 'Formal' vs. 'Informal' Education," May 1983*

Taber, Sara, "Problems and Costs of Modern Education: Its Effects on Women," January 1981 (First Draft)*

Taniuchi, Lois K., "The Creation of Prodigies Through Special Early Education: Three Case Studies," March 1980

----------, "Psychological Themes in Japanese Mother-Child Socialization and their Influence on other Indigenous Learning Situations," April 1981 (Working Draft)

----------, "Talent Education: A Case Study of Cultural Adaptation," to appear in The Cultural Transition.... PHP, 1984*

Taniuchi, Lois, White, Merry and Pollak, Susan, "Draft Summary Bernard van Leer Project on Human Potential Workshop on United States and Japanese Perspectives on Potential," July 15-21, 1981

Vasco, Carlos E., "Learning Elementary School Mathematics as a Culturally Conditioned Process," to appear in The Cultural Transition.... PHP, 1984*

----------, "Tagging Along with the Urban Poor in Colombia 1973-1983" March 1983*

Voutira, Eftihia, "Is a Science of Human Potential Possible?" July 1980 (Draft)

Wagner, Daniel, "The Making of a Fqih," to appear in The Cultural Transition.... PHP, 1984*

Walters, J. and Gardner, H. "Intelligences." 1984.

Walters, J. and Gardner, H. "The Crystallizing Experience: Discovering an Intellectual Gift." 1984 (to appear in R. Sternberg & J. Davidson (Eds.), Conceptions of Giftedness.

Walters, J. and Gardner, H. "The Development and Education of Intelligences. In 1985 Yearbook on Intellectual Development, F. Link (Ed.). Washington, D. C.: Curriculum Development Associates, 1984.

White, Merry I. and Taniuchi, Lois K., "The Anatomy of the Hara: Japanese Self in Society," May 1980 (Working Draft)*

White, Merry I., "Workshop on Human Potential," Cairo, Egypt, January 1982

*Papers available through ERIC